FRIDAY MARCH 13, 1964
TRANSCRIPTION OF EXCERPTS

Frances Winter: If man, in the unconscious state, is a necessary part of the ray of creation, why was he given the possibility of waking up?

Mr. Nyland: Ah now that is a good question. Paul, how about that? Where does it place man? What is really the purpose of his life? What could be his aim? It is a very good question. It is very interesting because, you see, we ared placed here; and why should it be given to man to see another possibility away from where he is? You are quite right.

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(Comments are contributed by Paul Caponigro, John Owens and John Marshall.)

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You see, the process of evolution is dependent on the process of involution. And when John and the other John talked about equilibrium, about something that is created, it means also that when that grows, if the ray of creation is something that comes from the Sun Absolute down certain levels, going finally in a direction of what we from our standpoint call moon or perhaps what may even extend towards Anulios, that then, because of this growth there has to be another opposing force going up in order to stay in the same place. Otherwise it would immediately go all the way down the drain as it were and there would be no sense in the ray of creation. So, for the sake of the maintaining of the ray of creation, there has to be another force.

Now, this can be explained if I assume that the moon is constantly alive as the end of life matter being formed at that end of the ray

of creation; it will ultimately form another body. When that other body starts to exist moon becomes number two. It is, when it starts to grow, it is one. When it fulfills it function of being subject to the law of involution that is coming down from the Absolute, it will form something that I call a new creation. Because of the new creation, the moon takes on another place and is number two. As a result every one previous to that or before this end of creation will also move up one point in the scale.

So, as a logical result of involutionary growth, there must be evolutionary growth which compensates for the fact that one goes in one direction; there has to be another direction in order to maintain it at the same place. If I take only one forece it will go either to the left or it goes all the way to the right.

So, since we know by experience that we are in a certain form of equilibrium and perhaps subject to a very long period of a change, that at least we could explain it; that when there is one force, the other force functions opposite to that, even if the period of change is a very long time for that kind of evolution. If this is true of the moon, it is true of the earth, it is true of the planets, of the sun, of all the different bodies.

And that of course has another philisophical connotation of what is really understood by the manifestation of an Absolute. And that would be a little bit too difficult to try to understand what is really meant by a manifestation of something that is already a unit. And perhaps the unit becoming part, that is, being manifested in certain forms, represents as a ray of creation exactly the same as the point from where it started. That is, a point is the same as the totality out of which it was made. And if I look at the totality of all of them, all of them belong together into one point.

Musically speaking, an octave is the Do and between the two Do's is an octave and each note represetns again an octave within the note. So, the same way the ray of creation is a oneness between absolue and what is called the nagative Absolute. The oneness, when it becomes manifest, takes the form of different steps. Well now, on Earth, Earth being subject to these two laws, everything on Earth is subject to it because it is part of the Earth. As a result, man is also subject to the two possibilities of his involutionary state and his evoltionnary state.

His involutionary happens to be that he, when he has performed his duties on Earth, will return to dust and is, during the time when he is unconscious, feeding the moon. That is his involutionary function. The possibility of his evolutionary function is that man, as he is, has the possibility of further growth which on Earth can only be allowed when he will develop more of what he already has in principle, which is the formation of certain bodies whihc are not complete.

Now, the reason it only applies to man is that in the possibility of the scale of evolution in general, man is at the place of Mi. Animals are at the place of Re and plants are at the place of Do. When that functions in accordance to an octave, man is the only living form having that possibility of further growth into something else.

Now, the reason that man can see this or can become conscious of it is that man has a brain which animals abd plants do not have; at least not developed in that way. And on account of the possibility of that brain, man has now in him the possibility first of realizing that he is part of Earth and the fulfillment of his duties on Earth with in accordance with the ordinary Do Re Mi of their own existence on Earth as far as the manifestation of life is concerned. But, besides that, being at Mi, that is the place where he can cross over, across Fa into a possibility of development, man has also the possibility of

seeing something that is not as yet manifest.

You can say in other words that that happens to be the way the remnant of life coming from Absolute has taken the form in man; bringing him at the point where is now subject to all the laws of the locality, still has in him the possibility of vision. One can also say it pragmatically, this happens to be the case. Even if one could not explain it, I have to accept it because the very fact that I start to question why does man have it, indictaes that man has it. Otherwise I would not even bother about the question, you see.

But the explanation is really a very simple one because man is a two kind of creature. When he is at the bridge, the possibility of leaving one triad and going over into another triad, the Sol La Si, then man is a dual nature. And this is the way he is created on Earth because Earth also is a double nature; also has to the possibility of being a planet; and in accordance with the terminology of Gurdjieff, he calls it unfortunate because it is not as yet a planet. Then why Earth at the present time is in the cosmic scale at the place of Fa as far as the cosmic (?scheme?) is concerned, simply means that Earth, because of its locality, has to the possibility of further growth into becoming a sun by means of the planetary level.

So, you can say, why does man have it? Simply because he happens to be on Earth. And why does Earth have it? Simply because Earth should be a planet and is not as yet. Now, if this applies to a variety of different places in the cosmic scale, that is still another question because, if one looks at the cosmic scale in the different sections as represented by moon or by Anulious or represented by planets and represented by the Solar System on that level that goes further to the scale of the Milky Way and all Milky Ways, no one really knows what any one individual or any one entity living at that

place would think or conceive. But it is nothing against the logicality of believing that each part of life at any one place in the cosmic scale has not only two possibilities but three. It is the realization of that what is below him; it is the possibility of that what is above him and the actualization of that what he is.

And this happens to be, you can call it, the accident of the law of three. You can call it accidental but in all probability the universe was built on a law of three, not on a law of seven. That is, if one wants to reconcile that what man experiences in ordinary life as the law of seven and understands it in a form that belongs to a more essential level of being. Or again, to say it in different words, if I want to change and understand the law of phenomenon which is bound by the law of seven into the law of noumena which is that what is beyond or behind the phenomena, that then I have to change from seven into three. And the realization as far as the law of seven is concerned, that is must contain the law of three, in indicared in Do, Fa and Si-Do. That is the law of three in the law of seven.

So man also being subjecgt to the law of seven, has in him the possibility of the law of three by his own nature. And with this being at Fa, that is at the second point of the law of three, man has not only the momentum to go further to Si-Do, but also the vision of reaching Si-Do. This vision of Si-Do puts in his mind the possibility of his own evolution. And because of that, a belief that he can grow into another direction than only will be allowed as far as -?- is concerned within man's lifetime. If man could wait it out, if he lived long wnough so that he could live as long as the Earth, he would ultimately get to the same place.

It is a little involved. At the same time, it is a very good question because it can trhow understanding of what does Gurdjieff

mean when he says "We are seeing and nearing Karatas because we see already the lights." They are still in space. They are not at all where they are suppoaed to go. At the same time, while they sit under the deme and consider the laws of the universe and explain a variety of different things regareing the poor little creatues on Earth, that then at certain times the skies are lit up by the reflexes of the lights of Karatas. Meaning that we already acknowledge that such lights exist and we are on our way of striving to get there some time in timelessness.

What other questions are there?

Robert Viespi: I would like to ask a question about something that I have read in Ouspensky's book In Search of the Miraculous. And I know that Gurdjieff refers to this also. Man's sexual energy or his sexual life (??) different things. In Searhh of the Miraculous, Ouspensky speaks about man's sexual life in a certain way. And I was wonderubg how literally one should take this or how one could use this. I was wondering how sex is - if it is at all - tied to the ideas.

Mr. Nyland: Well, who is the sex expert? It is usually a question of course that people avoid. And at the same time it is ridiculous to avoid it because it is one of the most important motivations in ones life and the use of that kind of energy is not only used for sex gratification or procreation but it is also used for many activities and thoughts and feelings that we have. And therefore one ought to be clear about the particular place where it belongs, how it should be used and what is its misuse and if in any way it could be harnassed for the purpose of other purposes.

Who has ideas? Who has thought about this because we want to put together what you have thoughts; not so much probably the different conclusions you may have reached which already have taken on a form of crystallization within you as something that you know or could go by. It is very important to be flexible, particularly about this kind

of question because it will appear in many different ways. And if you do not want to avoid hiding as it were behind your mother's skirt you have to face it and you have to face it in a normal ordinary way like all of us have to face it sometimes and perhaps many times in our life. Any idea about what is, what can be useful for Robert to become a little clearer about that?

It is obvious as you remember in the particular passage, I do not know if you do know, the reference is made more or less to a misuse of sex or sometimes an abnormal use or sometimes an unfortunate use. So, with that kind of bordering on a state of homosexuality or perhaps lesbianism and things that are in general not acknowledged to belong to the human race but very often are considered little abberations of something that is more or less a sick or pathological condition.

Who has any thoughts about that? Who has ever thought about such tendancies, even that one becomes aware of in oneself or that one sees in others, And then, having an idea that if that exists, is it in any way an obstacle towards the possibility of growing up in the sense in which we use it; that is, to become more conscious. The question of under sex, the question of over sex, all of these things naturally come up and they have to be looked at.

Signe Schreiber: Well, in the same book he was speaking of three centers, the intellectual center and I think he said the physical center and the emotional center and if these things are harmoniously balanced, then, I do not know exactly what his conclusion was, but it gave me the impression that you would be a happier person, healthy and balanced in all these areas. And if, I should think that would carry -?- and be very much harnassed and -?- change whatsoever into any sort of sexual relationship if it is intellectually pleasing and harmonious and emotional and physical. I just felt that that included all fors on your life and work.

Mr. Nyland: For certain individuals of course it will. And it will develop naturally. And also, when one wakes up, when one tries to

become conscious, it is logical to assume that the different functions will be in relation to each other in a better way or at least a little bit more harmonious. But in order to wake up and to stay awake, or in order to see as a result of the attempts to become conscious, it will be a long time before the sex energy and all these different functions will be adjusted.

Signe: I wanted to ask also. He speaks of sex energy and the different kinds of energy and seems to think that it is very important that these energies are all channelled towards their natural goal. How does one tell if a certain kind of energy is being used out of its capacity?

Mr. Nyland: That is right. And for that reason it is necessary that whatever the striving may be, that one tries to have the different centers function independently of each other so that there is no over flow of one energy into the other unless it is desirable. So, you are quite right theoretically that ultimately, in a state of harmonious dvelopment of man, his sex energy will go in the right direction and only be used for the purpose what it is meant for.

But there are many other things connected with it; and before one reaches that kind of state, and also you might say that in a more harmonious state, that then the process of procreation will change into a creation, involves for practical purposes a tremeondous amount of difficulty.

For instance, it involves the question of celebacy. If it actually means that sex energy being used at the present time, without any question, the highest form of energy that is available in a human being, that that has in itself the possibility of a function of developing further or at least being instrumental in the further development of any one of either Kesdjanian or Soul Bout in accordance with Gurdjieff's theory; that that, if it uses sex energy, that then it behooves any one who wants to wake up not to use sex energy for other purposes.

Signe: Well, is not that taking energy from one center and putting it into another?

Mr. Nyland: But it is a question if I am interested in waking up or in developing or in becoming harmonious, then I am also under the obligation to use the kind of energy that is most suitable for it. And it might create, and that certainly was the conclusion that many, particularly the Catholic faith abd also many Christians came to, that it was necessary not to be married and not to have any sexual intercourse. And the question is not easily solved that way because principally it is quite correct. If it is sex energy of such a high nature and it could be made useful for the purpose of further growth and development, that then it should not be wasted as that terminology went for any otherpurpose. Again, you might say, that is the law of nature which requires for the propogation of the continuation of the race that ther ought to be children; therefore, there ought to be intercourse.

But you see, it is begging the question more or less because then I say, "What will I do? Can I never become conscious when I am married or when I have a lover?" The question is much and much deeper than that. One has to look at it from the standpoint of the development of man as he is in whatever he takes as energy into himself. And what takes place in a man when he eats or when he has air to breathe; that then that form of food, digested in certain ways in a man, not alwats the same in each person, but many times more or less similar so that certain forms of food will reach a certain level of his own organism in the fulfillment od the different functions and feeding organs that are correspondsing to sych functions.

This is the normal way of man, living as he is, which at the time of his own maturity there is sufficient sex energy available for him to take care of ordinary, let's call them affairs of life. Now, if for

some reason or other in a person's organism, whatever may be the reason for it, that is, his education, his bringing up, his biological condition, his astrological make up, the particular way he has been brought up, or the way he has taken the influences to which he has been exposed; that is, the kind of life he has lived may also have made him, from the standpoint of natural development, a little abnormal. And therefore, his sex functions are not the same way as the average. And as a result, realizing that it is not always the same way, it has always produced in hum as if he is separate from the rest; and because of that, it was not only the question of his sex, but it was also the question of criticism from others; and, as a result, feeling alone or at least separate from the pther people so that he then started to consider himself abnormal. And, as a result of that, he was not only abnormal physically, but became abnormal psychologically. And in that direction, you might say, he became a little bit more sick than was necessary or that even would be a logical result of his physical condition.

These are the conditions in life that one has to work with because it is not only just something that immediately, when you say, "Oh, well, don't do it and do not pay attention to it", that that solves the problem at all. We have to face it, how we are in the first place. That we must know. In the secondplace, if we have any particular tendancy of being a little abnormal, and I include now not only homosexuality and leshianism, but I also mean that one is over-sexed or under-sexed or that one has regarding sex certain difficulties and problems which of course physically exist and must not be neglected or simply sloughed over as if they do not exist. They do exist. And the more open one can be regarding that, the better it will be and the more possibility there will be for understanding.

At the same time, it is something in the consideration regarding

work that one has to see this in its proper light. In the first place one has to see it without being identified with it. It is a terribly difficulty problem because it is not only the physical aspect but it is the psychological aspect that enters. And as a logical conclusion anyone who has difficulties that way, particularly in sex energy, exactly the same problem exists regarding mental energy and regarding emotional energy. But we are not talking about that.

We are now talking about the possibility of how can such a man, if he wishes to grow, overcome such difficulties? His first step is that it will take him a little longer to become less and less identified and to consider it not as an abnormal state but only a deviation, somrthing that has not as yet sufficiently developed. And that if he insists himself og wanting different results, he will never reach the result that is normal. That the first possibility from the standpoint of work, I am not talking about sny other standpoint. I am not talking from the standpoint of a psychiatrist or anyone who has anything to do with physical behaviour or medical advise. I am talking only now from the standpoint of objectivity; of course in which I believe simply because I believe that it can settle certain functions in a much more normal way instead of the other where you do nothing else but considering and consideration together with perhaps certain drugs and things that are supposedly functioning in the right direction but which create again other conditions which perhaps may be just as harmful as the original.

Regarding non identification of any kind of a process in oneself including the sexual forms of behaviour, one has to become non identified and accept first that what is the case. And not to be ashamed and not to wish that it would be different than only wishing for the wish to become aware; to really see it in its proper light and not to

attach any other value to it and to become non identified at the moment of such experiences.

I am talking about an extremely difficult way of how to live but it is the only way by which it could become overcome. And it is not at all excluded that one can overcome it. It is a little bit more difficulty but there are many different things in life that are a little bit more difficult for some people and perhaps not as difficult for others.

If one tries, if one is in that kind of condition and then simply starts to see what one actually experiences at such a moment as a condition of ones bodyl and tries to become aware of such a condition: and if you wish describe that, but not to be identified with that. That is, not to have any wish for changing and to be aware of it at the moment when it happens. These are two extremely important factors to be fulfulled in this very very difficult problem.

But then when it can, it will produce in a person a certain state of insight. And because of this insight the different functions, including the sexual functions, will start to take its normal form in accordance with a normal human being. There is nothing to prove about this because either one tries it and finds out that it works or one does not try iy and then one has to live with it the way it is. That is the only way by which one can say I will try to become normal in a normal way.

Now, regarding the little bit of abnormality functions of over-sex and under-sex. Much of this is dependent entirely, not only on the digestion of oneself, but also on the way one looks at oneself critically. And agin regarding under-sex, it is very necessary to accept such a fact as it is, again without any further comparison. This kind of relaxation of tension which could be exerted at such a time will help a person to become normal.

For over-sex it is necessary to work very hard physically and as often as one can and at the same time to be aware of then, when one works, in using the excess amount og energy for that purpose. The real purpose of sex energy is not procreation. That is a very simple matter and there is usually more than enough sex for that becayse who wants to have more children tahn the body can afford.

The whole problem of sex of course is that there is so much, that one in that superabundance does not know what to do with it all. To some extent mother nature will take care of it. To some extent we know different ways of how by means of, well, self-satisfaction let's call it in general; one can help mother nature a little bit. But that the only way really is that one could use it in a state of being aware for the purpose of feeding other possibilities instead of giving it for the satisfaction of the body only.

And that therefore the amount of sex energy that could go into the formation of, and this time itcan go into the formation of Soul Body. It will not go into the Si-Do; that is, the loosening of the physical body. It will not go into your emotional center. But it could go into your intellectual center and there, with deepening insight, help you build Do Re Mi of Soul. This is the real purpose of sex for creation; not emotional creation; but creation producing in one an insight in matters that count, in matters that concern you, in matters that help you to see yourself in your proper place as a man of where you belong and what are the possibilities for man.

That is really where it could create in one, for oneself, the changing of the potentiality which every one feels and of which every one to some extent is conscious, into the actuality of developing something quite definitely within oneself based on the usage of that form of energy. When one has worked and then there is enough sex energy left for ordinary affairs, I would almost say, go to it. When you do

work and you only use it for other purposes for your own satisfaction, to some extent you are already commiting a sin when it is not used for the natural purpose of procreation. But where yo draw the line in saying that it is necessary for ny body to be used in some form or other and it is so lovely, et., etc., that of course is a question of ones own conscience.

One must know that if one works and honestly works one is entiteld to the exchange of sex. But when one does not work, one puts on oneself a certain stigma of sin which, when one is unconscious, one does not know and, as a result, simply one squanders energy for absolutely no proper purpose than only self-satisfaction.

You see, the whole purpose of life is to become free from everything that concerns particularly the body to start with and also certain parts of what you might call your emotional center. And that therefore, on the road to freedom, like it or not, many of these what are now called desires of the body and which I sometimes believe are absolutely necessary for the maintenance and to which I am entitled because I say I have to have it because such and such and this and that. All of that for a great deal is blah blah and foolishness.

I am not talking about this from any standpoint of becoming let's say like a Christian minister will tell you that it is a sin and all the rest of it. Nonsense. It is the most natural way of a human being to behave. But he must know what he can afford and what he should not do. And there is a certain point at which he must make up his mind and he must know than with his mind what is right and what is wrong. Exactly the same as you will make yp your mind regarding your stomach that you eat too much and you know it is wrong; and when you do not eat enough you know it is wrong. When you do not have enough sleep, you are a stupid fellow and when you have over much, you are too

lazy. All these things belong in exactly the same category. But there is absolutely no sense in over using and over indulging into certain things, particularly when you know very well that it is one of the highest forms of energy.

Regarding that, this work ought to place the use of that at the proper time in the proper light. And there is one difficulty. That is, when one works, then there is much more digestion of ordinary food in oneself and, as a result, more production of sex energy. And that therefore the difficulty which one has to face in work has to do many times with this increase of sex energy and the increase of pressure on account of it. This you might say is not a draw back but it is something to be considered because we must know that if there is any particular tendancy of that kind and it could be very well a result of work and the solution is more work.

Priscilla Saunders: How can sex energy be used in a practical way for the purposes of creation?

Mr. Nyland: By waking up. I make an attempt. When I know that there is, I am let's say fulled, I am filled with a form of life. I could almost in such a state move mountains. I have in me, without any question, a desire to live, which in an ordinary unconscious way I would say, "I have to have this; I want to share it; I want to have intercourse; I want to do this and that." In such a case I consider, when I become grown up, I consider the question of sex and intercourse. And then. when I decide yes, alright, I decide yes. When I decide no, I say then I must do something with it, otherwise it will create in me a certain let's call it pressure and explosion and I will have a hell of a time.

When I wake up, however; again I refer to the particular diagram of the two triangles, you remember; where the two triangles are divided by the line separating the unconscious from the conscious area. That

That is a diagram that you ought to have on the wall or in your pocket or every time when you happen to think about work that you draw it out and you see it in front of your because exactly there you will see how things can be related.

Here I am in my body and having sexual energy surplus. And it has to get out some where and I do not want it to go where it usually goes. There is this dividing line which becomes a road, a road of exchange; a possibility of going back and forth along that road between the Si-Do and between the Do of Soul. In that raod, as I have said many times, are three gates; one gate at the Si-Do, another gate at the Fa of Kwsdjan and the third gate at the possibility of Do of Soul. Thru these gates I can enter into the conscious area. And any energy that has come now as overflow from my phsycial body will flow in there and will flow trhu any one of these three gates in order you might say to start cultivating the conscious area.

This particular energy will flow thru the gate leading to the Soul Body, It will by pass the other because it has not that kind of interest for it and it is so strong it will go as far as it possibly can go. If you remember, Si-Dp and Do are the fartherest away from each other. When I wake up the road is open. When I am not awake, the road is closed. And the only way by which I can find a certain relief within myself if I am in that kind of condition and which of course I can very easily be; that is, I can. because of ordinary work, because of health, because of certain conditions in which I live, being young and so forth, I surely will have a production of that kind of energy.

As I say, there are two ways. One is when I wake up, it can flow in the right direction for further development. The other is that ff I am not as conscious, to work physically with my body to get it out

of the way, out
of my system. And I will know by the result, by that result that is reached, by that kind of state that I will have, if that was right or not. One can theorize about it. one does it, one tries it, one finds out. One knows by experience. When one knows, one knows one has the key. Does that asnwer it Robert?

Robert: I think so, yes.

Mr. Nyland: It should. Do not exclude them. It is open for every one but if it does come up as a question, it is difficult. But it is difficult for such types for this kind of thing. Many other things are difficult for other types in other kind of things. An artist, an artistic creaotor who has used to self expression can have a hell of a time leaving that what he always has considered his own and his possession and his creation and, as it were, putting it in the right place or at least losing some of it in order to become more awake. A person who always has belief in his strength physically, that he can do this and that and the other, he will have a hell of a time with that. A person who is conceited in his mind and has ideas that he already knows this and that and of course he does not, but nevertheless he believes it, he has a terrible time undoing what he has already there and has crystallized. A person who has a name and who is admired, respected and published, everybody looks up to him, he has a hell of a time because he is not going to give up that what now is his main support.

So, it is not only in that direction. It is in many directions that people will find out what is their main stumbling block. And this is why we talk about h s chief feature. For some people, sex may be a chief feature. But it is always linked with the society in which we live and the different ways people judge a person in that society. And therefore, it is not always an ordinary physical state but it becomes an emotional and an intellectual state like the

others simply by the addition of fear or by the addition of wanting to seclude oneself.

Man usually does not make it easy for himself to live. He does not know really how to avoid all the different pitfalls and, as a result, he will constnatly drop into them and disappear for a little while and then start to blame the conditions that made him fall ~~him~~ into it as if that is the cause.

For any one of such a kind, to wake up or to be told to wake up is not only difficult but sometimes quite impossible. And in the mean time one must continue to go on the way one has gone on; and, at most, what you can do is to file off a little bit of the rough edges. It will not immediabely fit but gradually maybe ~~thank~~ with a little bit of a file, first a rough one and then a smooth one and then after wards a little bit of sandpaper and then a little bit finer ~~xkm~~ sand paper and than after that maybe some wax; gradually that the thing will start to take on a certain shape that is necessesary for whatever purpose it is. That is, myself, my personality. There are many, many things in a personality that are absolutely coarse and stick out and are not any good at all for the purpose of what I am supposed to be; that is, a man.

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